

## Summer Dresses



For the costume pictured on the left figured delaine would be very suitable. The skirt is gathered into the waist with a little fullness; it has a piece of flannel inserted down the center of front, and taken all the way round the skirt. Below the insertion are two tucks about two inches deep. The bodice is tucked down the center of front; below tucks is a piece of insertion put on in a V shape; on either side of that is another piece of insertion taken to waist; the shoulders are tucked, and insertion is put round the armhole. The puffed sleeve is gathered into an insertion-band at the elbow. Straw hat, trimmed with a big wreath of roses. Materials required: Twelve yards 30 inches wide, about 10½ yards insertion.

The second costume is made in striped zephyr. The skirt is a circular shape, and is cut so that the stripes meet in points down center of front and back. The bodice has epaulettes and shoulder-straps of material; the straps are cut on the cross, and the epaulettes on the straight; it is worn over a spotted muslin underslip made quite simply; it has a plain yoke trimmed with insertion to which the material is gathered. Materials required: Eight yards 30 inches wide, 2½ yards muslin, three yards insertion.

The third illustration shows a useful style for tennis or other outdoor games. The skirt is a five-gore shape in cream serge; it has a three-inch hem, and is machine-stitched three times above it. Any simple blouse can, of course, be worn with it. The one illustrated here is in cotton voile patterned with pink; on each shoulder are four tucks in groups of two, at the end of each button and cord are sewn; it has a box-pleat down center of front, and a full of soft lace down on the left edge; the back is set into a shaped yoke; the material is gathered to it in the center; the sleeve is set into a turn-back cuff just below the elbow. Materials required: Four yards serge 48 inches wide, three yards cotton delaine 28 inches wide, one yard lace, two dozen buttons.

### TO BE WORN IN AUTUMN.

Looking a Little Ahead for the Decrees of Fashion.

The prevalence of glossy-faced materials, with satins in the lead for elaborate occasions and satin-faced wools for day-time use, is assured for fall wear.

It is evident that very simple but firm weaves, such as the broadcloths, Venetian cloths, perennials and serges, are to be in great request.

The vogue for separate coats will have a salutary influence on the velvet for winter, and it is said that enormous orders for velvets are putting the velvet manufacturers through their paces.

From some samples which represented a part of a buyer's output for the coming season it is prophesied that checks, plaids and stripes will be in great demand.

This style is being fostered by the vogue of plain skirts and plaid, striped or checked skirts or the reverse.

With the sleek skirt, which is likely to be modified, one may rest assured that the tight-fitting French crests with scanty pleats will come out in velvet for cloth skirts as soon as the weather permits.

Whatever the weave in silk or wool, there is one quality which is common to all—suppleness and a tendency to close texture. This bodes well for the permanence of the tight skirt, since a firm material is needed to keep it in shape.

That the petticoat will continue to feel the change of style is certain, but that it will be actually banished is inprobable.

### CLOVER FOR THE SACKET.

How Fragrant Plant Should Be Gathered and Preserved.

When going on a clover-gathering expedition the morning may be taken for cutting down the stalks and laying them together in a pile. Then after lunch the stalks can be stripped, dropping the leaves and flowers into the receptacles previously made ready for them.

After the clover is gathered it is dried thoroughly by spreading it out thinly over newspapers, and putting it in the sun, but care must be taken that it is not in the wind where it might be blown away. Several days are required for the drying and the leaves will break to powder when all the juice is sapped out.

When the leaves and bloom are ready for cases, any material that is desired may be chosen for making

### Sleeves to Be Longer.

The vexed question as to the correct sleeve length has been answered at last with no uncertain voice. Sleeves are to be long, so long that not only are the elbows covered and reach the wrists, but the point must fall over the knuckles, and in some instances there are actually concealed thumb holes in the cuffs, through which the thumbs may be passed in order that they may help to keep the sleeve down to their fullest extent.

This particular vogue adds not a little to the studious suppression of all efforts after display that characterizes the modes of the season. Yet, curiously enough, the exceedingly quiet aim that is sought for in the smartest of smart toilets is not achieved at the cost of any loss of elaborate detail. On the contrary, it is because each item of the sartorial scheme is mosaic-like in its precision that the whole effect is so subdued.

### Fringe on Black Hats.

The fringe hats with a cabbage bow situated somewhere near the back of the head have been familiar for many

sack holders. It must be thin, of course, and no cotton is put in for padding. The bag does not need to be entirely filled, for a thin layer spread over the surface when the case is laid down flat is quite sufficient. Cases may be made just the size of bureau drawers, and small ones are nice, too, for slipping into trunks. Among house linen the sweet clover cases are delicious.

### OF THE LATEST STYLE.



The most conspicuous of the late millinery models, because the most attractive, are the draped and frilled bonnets of net, tulle or lace, recalling vaguely the much-abused beehive hat of other years and built up on much the same lines as the Charlotte Corday. The new shapes are very high of crown, too. The brims vary in width, but in all cases droop sharply, and since the bonnets sit low upon the head, as do all the hats of the season, the plaited frills of these brims fall softly around the face and over the low chignon at the back. They seem to belong by right to pretty faces, or at least to pliant faces; but where they are becoming more and more as delectable as anything ever devised for wear with sheer summer frocks. The above illustration gives an idea of the models.

### Keep Drawstring in Place.

When you wish a drawstring in a garment put in string as long as the hem, or facing, tie a small rice button to each end, and sew up, allowing only the string or tape to pass through. You never will be troubled with your drawstrings pulling in or out.

### Summer Weddings in Rural New York.

Summer time weddings in the truly rural sections of New York city offer many amusing contrasts. An usher at a wedding on Staten Island recently started the assembling guests by arriving none too early in an automobile which he drove himself. There is nothing odd these days in going to a wedding in an auto, but to see a man in frock coat, high hat and light gray gloves driving a touring car at good speed over dusty roads is unusual, even for Staten Island.

## --- HANIFA ---

By Edgar J. Banks

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Friday found the Imam Abdullah squatted cross-legged upon the platform of the mosque. Before him, on a little stand, lay the open Koran upon which his eyes were fixed, while his chubby forefinger was energetically gesticulating to the group of excited women about him. From the expression upon his face, and the sharp interruptions from his audience, it seemed that at last, in his old age, after a life of spiritual and theological battles, and crowned with a thousand victories, he had met his Marathon, for the longer he argued the louder grew the expostulations of the women.

"The Prophet—peace be upon him—" repeated Abdullah for the tenth time that day, and with an expression of increasing despair, "received from Paradise a message that man might have four wives. You, ladies of Mecca, demand that if a man has four wives, a woman may have four husbands. Had that been Allah's will he would long ago have revealed it."

"But Allah did not say that we should not have four husbands," cried the women. "O great Abdullah," they continued, "Allah has revealed many things through the Prophet, and we are obedient to all his laws; other things are yet to be revealed. Therefore, learn for us Allah's will. Pray that he may reveal to you, who you remember the Prophet, who were among those to welcome him back to Mecca, you through whom Allah has already revealed so many things, if a woman may not have four husbands as a man has four wives."

"I will ask Allah to reveal his will," he sighed. "Next Friday I will impart it to you."

Abdullah's past history had been an interesting one. He was a small, barefooted boy when the prophet Mohammed returned to Mecca, and now of all the people left in the Holy City, he alone had seen him. Inspired by that rare privilege, he marked out for himself the career of a holy man. When his chin was first fuzzy with the down which evolved into the largest of patriarchal beards, he wandered as a dervish, but to suffer from hunger and thirst, and to lacerate his own body, soon ceased to be pleasures, and finally he settled down as an imam in the Holy City to gain an easier livelihood by fleeing the visiting pilgrims. In his profession he prospered. He alone was entrusted with the keys of the Kaaba, and so great was his reputed piety that he was consulted in every religious controversy. All his decisions were law, and now he was passing his last days recording for the benefit of posterity his theological views.

During his long life Abdullah had seen but one sorrow—his wives had died one after another, yet that was not the cause of his grief, for never for long did he lack his full quota of wives which, both living and dead, he could count to a score. The one thorn in his flesh was that this score or more of wives had presented him with but a single offspring, a daughter, whom he had named Hanifa. This solitary plant of the harem grew and blossomed into a dark, slender, large-eyed Arab maid, sending out her tendrils of love until, they entwined about the old man's heart, as if to compensate him for his lack of sons. She was the only child of 20 passing wives.

"Baba," tenderly said Hanifa, as her father, leaving the crowd of angry women in the mosque, had returned home and squatted before the dish of pilaf, which he left untasted, "are you ill?"

"No, child," replied Abdullah, with an audible sigh, yet, without paying his customary visit to the harem, he retired.

The next morning when Abdullah appeared, his eyes were sunken, for he had passed a sleepless night. During the dark hours his audience of clamorous women was ever before him, and although he had a thousand times successfully interpreted the laws of the Koran, now he had failed; his wits had deserted him, and no revelation came; his reputation as an imam would be ruined and all the wisdom displayed in the past would be in vain.

Thus tortured, he slept none and ate little. Half a dozen times daily Hanifa urged him to impart to her the cause of his sorrows, and as often did he deny that he was afflicted, yet before the week was half ended, Abdullah had become so feeble that he even neglected the book which was to perpetuate his name; he remained in the corner, silent and thoughtful.

"Baba," said Hanifa, again stroking his old bald head, "tell me your troubles—perhaps I can help you." "I have none, child," was the holy man's prevaricating reply. A deep groan followed.

Hanifa was too solicitous of the old man's health to be silent. Long she stood over him, stroking his head, yet finally when the abundance of sighs and groans seemed to be well nigh exhausted, he explained in a feeble voice how the women of Mecca had demanded a special, impossible revelation. Concluding his explanation in utter despair, he covered his face with his hands and wept.

Hanifa laughed. "Poor Baba," she said, still stroking his bald head. "Your troubles are slight."

Abdullah raised his tear-filled eyes reproachfully.

"Yes, Baba, if you will write my name just once in your great book, I will bring you troubles to an end."

Abdullah, with the eagerness of the sinking man who grasped at the straw, promised. While Hanifa was explaining the special revelation which on the appointed day he should communicate to the women in the mosque, the tears suddenly disappeared from his eyes. Fortified with a new hope and courage, he arose and shouted to his slaves to immediately bring a large tray of pilaf.

It was early Friday morning, earlier than usual, when Abdullah seated him-

self upon the platform of the mosque. His face was beaming with happiness, and his eye had never been more bright, for he had an important communication from Allah to reveal to the wives of the Faithful. At his side upon the platform stood an immense copper kettle which his waiting slave had brought him. One by one the rebellious women came and squatted about, anxious to hear the special revelation promised by the beaming expression upon Abdullah's face.

Finally, when they had all congregated, Abdullah, in a voice deep with mystery and awe, commanded that each woman present should go at once to her home and immediately return with a jug of milk. The women demurred. They had come, they said, to hear the revelation. Abdullah explained that no revelation was possible until his command had been obeyed, and in a few moments two score women, each with a jug of milk balanced upon her head, stood before him.

"Pour the milk into this kettle," said Abdullah, with a voice suggestive of still greater mystery, yet in his eye was a twinkle of delight which he could not conceal.

The women filed past the kettle, poured the milk into it, and returned to their places upon the floor before the great teacher. Abdullah, solemnly stroking his long beard, looked silently at the foaming camel's milk, and then slowly turned to the wondering women before him. His morning's discourse upon the perfect wisdom of Allah, and the wonderfulness of his revelations, was prefaced with a longer introduction than usual. Never had he been so eloquent—never had he spoken with such confidence.

"Now, O wives of the Faithful," he



"As It Is with the Milk So Would It Be with Your Children."

said, in concluding his long discourse, "I shall impart the revelation which Allah has sent to you through me, his faithful servant. Allah bids that each of you approach this kettle of milk; he bids that each of you take from the kettle the milk which you poured into it at a moment ago. When you shall have done this, he bids that each of you who will, take four husbands, as a man may take four wives. But," he continued, as the sparkling of his eyes increased, "Allah bids me say that if one of you shall take the thousandth part of a drop of the milk which another has poured into the kettle, it shall be accounted unto you a theft, and you shall be delivered to him for eternal punishment."

"O great Abdullah," finally suggested an innocent one in the audience, "we do not know which our milk is—it is all alike—it is all white and foamy."

Abdullah sprang to his feet and with his arms wildly and supernaturally waving above his head, shouted with a monotonous, prophetic voice, which thundered throughout the mosque, the special revelation from Allah:

"As it is with the milk, so would it be with your children." were the few intelligible words amid the resounding echoes. "As you can not distinguish which drop of milk you poured into the kettle, so you could not distinguish the fathers of your children. Trouble me and Allah no more with your idle words."

Abdullah's revelation must have met with Allah's favor, for the Hanifa sect has increased in numbers and in all things worldly. Prominent among its members is Abdul Hamid, the sultan, who, with millions of others speak reverently of the good old Saint Hanifa.

### A Modern Girl.

Constance Smalley writes: "There are still people who decry the modern girl, with her healthy athleticism, her varied interests, her ever-growing knowledge of the world and freer contact with humanity, as being hard and selfish. There still exists a propensity to sigh regretfully after the old-fashioned ideals and a mild and half-hearted tendency to invoke these ideals as examples for latter-day daughters to follow. I say 'half-hearted' because no one would really wish to put the modern girl back in the oriental period of ignorance and seclusion when it was considered 'fast' for girls to take railway journeys alone, 'bold' to ride bicycles, 'blue' to possess any thorough knowledge of a subject, 'masculine' to take interest in current politics, and 'unladylike' to voice or even to own any definite opinions."

### It Makes a Difference.

"I don't see why that idiotic swell set should turn down Moneybags."

"Well, he's a self-made man, you know."

"But they admitted Snodgrass, and he's a self-made man, too."

"Ah!" but he was made in England!

## CLEANLINESS IN MILK AND BUTTER A NECESSITY

Bar the Unwholesome Microbe—Make Friends with the Wholesome Ones—By Prof. W. J. Simpson.

Much has been heard in recent years regarding the importance of clean milk in connection with the health of children, of invalids and of milk drinkers generally. It has been pointed out that infectious diseases are more liable to be caused by a dirty milk supply than by a clean one, because the chances of contamination with infectious germs or microbes are increased enormously. It has also been pointed out that dirty milk, owing to the putrescent matter it has unnecessarily received, is a specially fertile medium for the growth of microbes or bacteria in such numbers as to be injurious to the health of those who drink it. This is one aspect of the question relating to milk and is of interest to everyone. It is a health question, and has been brought to the notice of the public by the many recorded outbreaks of scarlet fever, typhoid fever, diphtheria and sore throat traced to infected milk, as well as of summer diarrhoea prevalence caused by dirty milk.



Form of Strainer Used in Some Certified Plants.



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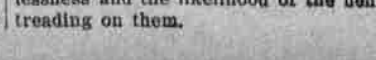
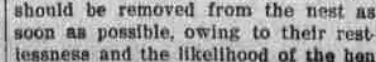
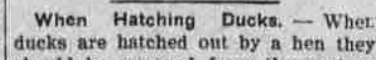
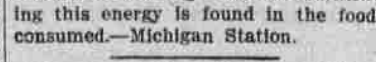
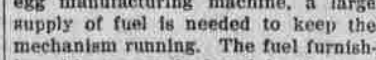
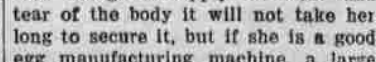
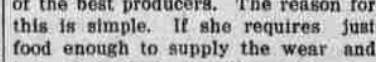
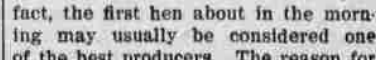
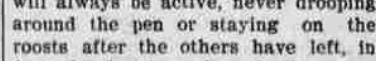
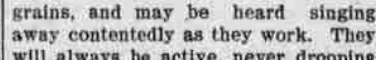
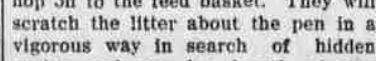
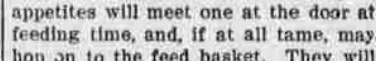
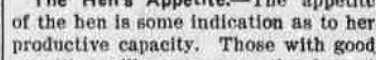
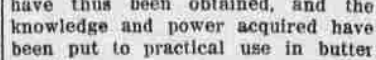
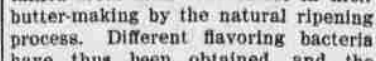
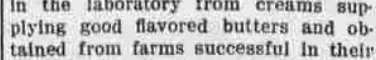
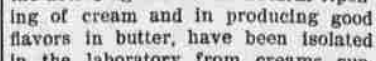
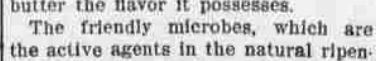
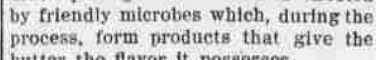
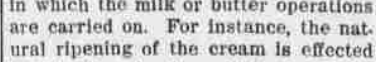
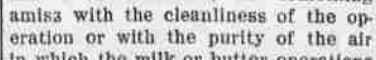
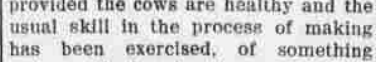
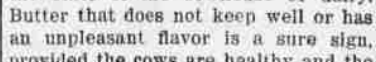
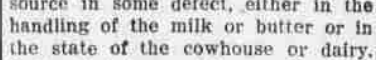
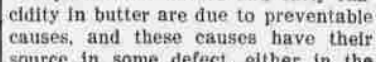
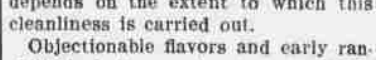
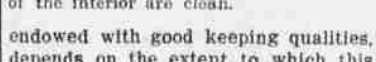
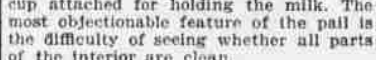
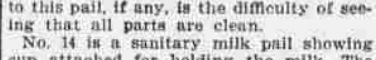
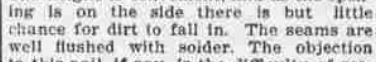
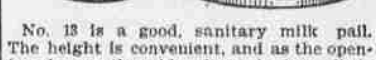
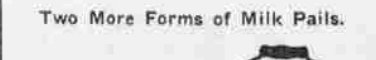
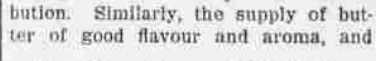
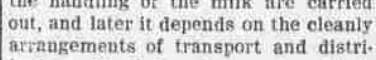
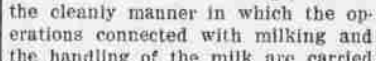
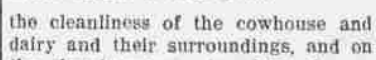
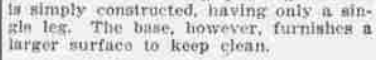
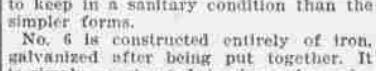
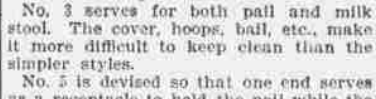
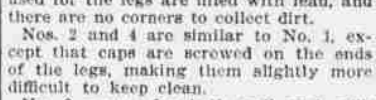
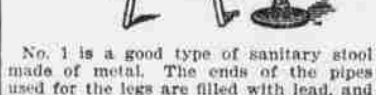
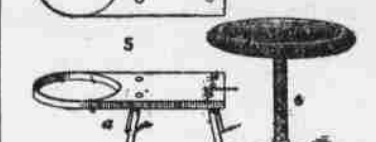
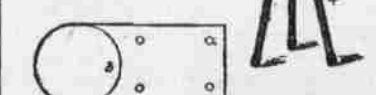
Form of Strainer Used in Some Certified Plants.

Form of Strainer Used in Some Certified Plants.

Form of Strainer Used in Some Certified Plants.

dirt on the clothes or hands of the milkman, from the dirt on the udder and hind parts of the cow, or from the dust in the air, particularly that of the cowshed, which, when not kept clean, may contain particles of manure, or during the different stages of handling the milk incidental to the milk trade. The supply of clean milk accordingly depends in the first instance on

Milking Stools Used in Certified Dairies.



## NATURE AND A WOMAN'S WORK

